

# The Protestant Review

"Watch ye, stand fast in the faith, quit you like men, be strong."  
(1 Cor. 16: 13.)

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### What a New Mexico Priest Can Do in 1919

"After all, these people [in New Mexico] are no different from others; their condition is such only because they have been held down by lack of opportunity and false teaching," says Zoe I. Ellsworth, in *Home Mission Monthly*, July, 1919. "In many cases first cousins wish to marry, which is contrary to the State law. A boy in whom we were particularly interested knew it was not right to marry his first cousin, yet wished to do so, and the parents urging the matter, he finally consulted the priest who said that for fifty dollars he could pray the relationship out of the blood. It was then considered an honest and legitimate marriage."

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### Bishop Fights for Restoration of Rum

A dispatch to the *Christian Science Monitor* (Boston), June 13, 1919, from Mitchell, S. D., said:

Under the direction of Bishop O'Gorman Roman Catholics are circulating petitions asking to have the prohibition statute enacted by the last Legislature referred to the people.

The objections to the law are directed against that section which provides that liquor for sacramental purposes can be produced only upon the order of the State Sheriff, "and such order shall never be issued for more than eight gallons of vinous liquors for sacramental purposes in any one year to any regularly ordained minister of the Gospel." Roman Catholic authorities assert that this limitation endangers the celebration of the Mass and communion in the larger parishes of the State.

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### A Czech Catholic Church for the Czech Catholic People?

A Rome despatch to the *New York Evening Sun* (June 3) says: "Czech priests arriving here asked Pope Benedict to institute independence of the Czech patriarchate and abolish celibacy for the clergy." The "independence of the Czech patriarchate" would seem to imply that the Czech Roman hierarchy wish to set up a Czech Catholic Church for the Czech Catholic people, and if, in that event, the Roman hierarchy in the United States would follow the example thus set, the Papal peril in this country would soon assume negligible proportions. Other despatches

said that the deputation asked also the use of the Czech language in the Masses instead of Latin, and that more than 30,000 Czech women had signed a memorandum in favor of the marriage of priests.

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### **Nun Teachers Barred from Indiana Public Schools**

From Indianapolis, Ind., June 19, came word to the *Brooklyn Tablet* that Attorney-General Eli Stansbury had submitted to Jesse E. Eschbach, chief examiner for the State Board of Accounts, an opinion which declares illegal the arrangement whereby township trustees maintain public schools with nuns as teachers, who teach in parochial schools outside of the time they are employed in the public schools.

The opinion also holds that, while nuns may obtain licenses to teach in public schools, they may not appear in the school-rooms garbed as nuns.

The ruling of the Attorney-General will affect, it is believed, approximately twenty-five counties in Indiana.

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### **The Obsolete Two-headed Austrian Eagle**

Those who have imagined that the double-headed eagle displayed on the arms of the defunct Austrian Empire symbolized the union, if not the harmony, of Austria and Hungary may be surprised to learn that this heraldic figure was adopted by Francis of Austria in 1804, and symbolized, not a union of Austria and Hungary, but the Hapsburg claim that the new "Austrian Empire" was the successor of the Holy Roman Empire. In Hungary the double-headed eagle had no symbolic meaning; the Hungarians disliked it, and riots have occurred in their efforts to remove the symbol from buildings occupied by the joint armies. One may imagine, therefore, that Hungary little regrets that the double-headed eagle has been officially deprived of a head, and will soon be an extinct heraldic bird.

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### **The House of Lords and Bequests for Masses**

On June 3 the House of Lords, apparently in hearing an appeal, decided that bequests for the saying of Masses for the dead were legal according to the law of England. The Lord

Chancellor and Lords Atkinson, Buckmaster and Parmoor agreed to this decision, but Lord Wrenbury dissented. In giving his judgment the Lord Chancellor said that if his view was well founded, citizens of that country had for generations mistakenly held themselves precluded from making these dispositions, says the *New York Times*, June 4.

"I cannot conceive that it is my function as Judge of the Supreme Appellate Court of this country," he continued, "to perpetuate an error in a matter of this kind. The proposition, crudely stated, really amounts to this: That because members of the Roman Catholic faith wrongly supposed for a long period of time that a certain disposition of their property was unlawful and have abstained from making it, we, who are empowered and bound to declare the law, should refuse to other members of that Church the reassurance and belief to which our view of the law entitles them. I cannot and will not be a party to such a proposal."

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### The Results of Papal Sectarianism

"Valerian" says, in the *Brooklyn Tablet*, June 14:

Church unity is talked of very much to-day. It requires authority to keep the unity of the faith. The sects are doing more to destroy Christianity than the pagans. For proof, see the unnumbered millions even in America who have no religion at all, but are children of sectarianism.

The principal offender in this respect is "Valerian's" own "sect," whose thirty-five millions or so of "lapsed Catholics" and their descendants form the greater proportion of the whole percentage of the population that has no affiliation with any religious body. It may also be added that while backsliders (many of whom were never really frontsliders as individuals) from Protestant Churches wander off into skepticism or materialism, they seldom become such a menace to the safety of the whole community as the "lapsed" members of the Roman, Greek and Holy Orthodox Churches, who make up the chief strength of those whose activities have recently attracted attention by the explosions of bombs and by other forms of violence. And it is further to be noted that the very forms of violence they now

use have been employed for centuries by the Churches in which they or their fathers were brought up.

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### Protestants Waking Up to Their Duty to Catholics

We are glad to see that the great Protestant denominations are taking hold of their responsibilities in respect of European Roman Catholics in a manner more commensurate both with the extent of the need and their own resources than anything they have previously attempted. We hope that the organs of the Methodist Church will give an appropriate reply to the impudent protest of Archbishop Hayes and his henchmen concerning the "proselyting" work of their Church in Europe. What is any of the work of the Papal propagandists in this Protestant country but "proselyting"? Further, it is "proselyting" by the agents of an alien politico-religious cult entirely made in Italy, and whose heads have officially condemned every single political principle upon which our Government is founded. It may be added also that Methodist religious leaders in France and Belgium will never lead the members of their Churches in open belligerency against any secular law that may be passed by the national Legislature, as Cardinal Gibbons and Father Belford have seen fit to do here. Nor will any of them ever preach any "To-Hell-with-the-Government" sermon, such as that published in *The Western Watchman* of St. Louis, of June 27, 1912.

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### "Don Quijote" in Venezuela

Our last number set forth a number of conspicuous features of an article in the April issue of *Inter-America* by a prominent literary man of Argentina. The New York *American* recently contained an editorial about Venezuela, which forms a striking comment on the results of Don Quijotism in that country—four hundred years later.

In the United States 10,000 exiled Venezuelans, most of them at present living in New York City, and 20,000 in other countries of this hemisphere, all victims of political outrage at home, where 25,000 of their brethren are languishing in reeking jails, hundreds dying daily, are in a movement to bring about a new order of things in their homeland. One of them writes to us:

We now begin to realize that the main trouble in Venezuela for the past fifty years has been due to our supporting and following at a given time some selfish person and letting him rule our country for his own benefit and for the benefit of a small circle immediately surrounding him.

We now purpose to make Venezuela a republic where the Constitution will not be violated by the whims of some despotic President to satisfy his own ambitions; where the individual liberty will be respected; where the liberty of speech, representation and publication will not be suppressed; where the foreign elements will be protected; where the Government will be of the people, by the people, for the people.

#### A Recent Reiteration of the Bull "Unam Sanctam"

A recent article in the Vatican organ, the *Osservatore Romano*, declares that the "Roman question" will exist until the papacy is given "that normal situation which by divine right it ought to have, and which it cannot renounce without committing suicide," said a Rome despatch to the Boston *Monitor* of May 22. The article declared further that the desire to render the (Roman) Catholic Church independent of the Italian civil power always exists at the Vatican, and in this lies the "Roman question."

After saying that the independence of the Roman Church, which is "international and supernational," is a vital question, the writer declares that, if the Papacy were to acquiesce in the disappearance of this liberty and independence, "not real only but visible," and the peoples should think that the Pope were dependent on any civil authority, the (Roman) Catholic Church would split up into national Churches and would cease to exist. The Marquess Crippolti Cirpolto, who is no Clericalist, has recently contributed a long article, which has attracted considerable attention, to the *Vita Italiana*, in which, after reviewing the whole controversy he comes to the conclusion that the dissension between the State and the Vatican should be maintained in the interests of both parties.

The use of the quoted word "supernational" in the above citation shows that Pope Benedict XV makes the same claim to supremacy over President Wilson and the United States Government as ever Pope Boniface VIII did over Edward III of England or Philip the Fair of France.

### Sunday Baseball from a New Angle

A highly esteemed correspondent writes from Brookline, Mass.: "Some weeks ago a petition for baseball games on Sunday was sent up to the authorities of a certain community and a hearing was granted. A large number of persons attended, among them being a Roman Catholic priest and a Protestant minister. The priest, in speaking in favor of the petition, said he saw no reason why the young men, after attending Mass in the morning, should not be allowed an innocent game of ball in the afternoon.

"The Protestant minister then asked the priest if he would kindly explain to the company present just what the real nature and significance of the Mass was. 'I shall be most happy to do so,' was the reply, and he forthwith proceeded to explain the solemnity of the service, setting forth the sufferings and death of Christ upon the Cross. When he had finished speaking, the minister thanked the priest for his courteous explanation, and then said: 'After that very sad and solemn scene of the crucifixion of Jesus, did Peter and John go off to a ball game, or did the Apostle John take the Mother of our Lord out for a joy ride?'

"At this question the whole company laughed aloud. But not so the priest. He came over to the minister and said: 'Brother, you have converted me on this matter, and I shall vote against the proposition.'"

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### The Sinn Fein War Against Great Britain

The henchmen of the Roman hierarchy and the priests of Rome themselves are raising large sums of money for "a campaign of education" throughout the country on behalf of the Sinn Fein separatist propaganda. Judging the future by the past, this will consist very largely of misrepresentation by means of silence as to facts essential to a proper understanding of the whole situation. A very sound viewpoint will be taken up if it is assumed that the whole agitation from first to last is first of all designed to create antagonism between this country and Great Britain, because the united influence of their democratic ideals (which are not held by any other nation at all) would, if it swept over Europe, drown out—for practical purposes—every



form of Catholicism within a very few years. So far as the Irish people are concerned, there is no reason to suppose that the Vatican cares any more for them now than it did in the days of Adrian IV, Pius V, Sixtus V, Urban VIII, or Innocent X, when it was quite prepared to send them to death by tens of thousands in order to promote the ends that the Vatican had in view at the moment. In view of what one of the recent spokesmen for the Sinn Fein says about the political programme those deluded Irishmen have in store for their country, any ordinary reader will be amazed that any such folly could be even considered for a moment in this day, by any man with the slightest knowledge of the ruin and destruction caused in at least a dozen countries by the agents of the Vatican during the last four hundred years.

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#### **Papal Propaganda in the Anglican Church**

The *Brooklyn Tablet*, June 28, says that so far has Catholic thought penetrated the English State Church that the Upper House of Convocation was asked the other day to fix special collects and prayers for feasts to be recognized in honor of the Holy Name, All Souls' Day and Our Blessed Lady's Annunciation. "The Enabling bill, which proposes to free the Church of England from Parliamentary control, will, the Bishop of Manchester declares, do away with the national character of the Church, and soon it will be opposed to Parliament in questions of vestments, rubrics, etc. Meanwhile, the Bishop of London has issued an S. O. S. to his Church to increase her secondary schools, for, says he, people at present send their daughters to convent schools, often abroad, with the result that in after life the girls become Roman Catholics."

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In remitting subscriptions in stamps we would take it as a favor that only one-cent and two-cent stamps should be enclosed.

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Because of the high cost of stationery, printing, etc., receipts will no longer be sent direct for subscriptions of only \$1.50 or under, but the date of expiration will be changed on the wrapper. Should such change not appear on the wrapper within six weeks after despatch the Secretary hopes that he will be notified.



## TWO PAPAL INSULTS TO THE AMERICAN NATION

### EXHIBIT A

(*Top part of New York Times Advertisement, May 29, 1919*).

### **A National Memorial Church**

A Splendid Monumental Church to the Glory of Almighty God, who hath given us Victory, and in honor of Mary Immaculate, Patroness of the United States, is to be erected at the Catholic University of America, Washington, D. C.

**\$5,000,000**

in contributions of any amount is asked for the Building Fund, from all Americans who love and honor God and His Blessed Mother, that work may begin on a Church worthy of the united efforts of a nation, erected in Thanksgiving to God, as a Center of His

Protective Presence, and as a perpetual monument to those Soldiers and Sailors of the United States, who died that their fellow men might live in liberty, and to those others no less valiant, who lived to see the coming of Victory, and now serve God and Country in the paths of peace.

### EXHIBIT B

The Brooklyn *Tablet*, May 31, 1919, published the first Encyclical of Pope Benedict XV to the Roman hierarchy in the United States. The paragraph concerning Roman Catholic education concludes thus (capitals ours):

But, as you well realize, we must not so far trust to present prosperity as to neglect provision for the time to come, since the weal of Church and State depends entirely on the good condition and discipline of the schools, and **THE CHRISTIANS OF THE FUTURE WILL BE THOSE AND THOSE ONLY WHOM YOU WILL HAVE TAUGHT AND TRAINED.**

## THE POWER OF THE KEYS

Thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matthew xvi, 18, 19.)

As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose-soever sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are retained. (John xx, 21-23.)

It is upon the first of these two passages that the Roman Church asserts its claim for the supreme and infallible dominion of the Pope, as the alleged successor of St. Peter in things spiritual, and also in things temporal, so far as they can be made contingent upon the interests of his Church. The Roman hierarchy asserts that as our Lord gave to St. Peter the authority to admit into His Church, and to exclude or expel from it, promising to ratify in Heaven what the apostle did, binding what he bound and loosing what he loosed (that is, condemning for sin and absolving from sin), so the Pope, being the successor of Peter (their alleged first Bishop of Rome—Pope), is vicegerent of Christ on earth, whose absolution or condemnation, finally pronounced, has infallible authority in Heaven.

Now, many learned writers doubt if St. Peter was ever in Rome at all, and if he were St. Paul says that the gospel of circumcision was unto Peter, implying that his special mission was to the Jews, while the apostleship of the uncircumcision was committed to himself, that he should go unto the Gentiles (Gal. ii, 7-10), for which reason Paul, in Romans xi, says: "I speak unto you Gentiles, inasmuch as I am the apostle of the Gentiles I magnify mine office."

There are also, further, a number of passages of Scripture that show that, so far from any primacy having been assigned to Peter, whatever prerogatives were given to him were given to all the disciples in common.

Was Peter a rock on which Christ built His Church? So were all the others, for Paul says (Eph. ii, 20) that the Church was "built on the foundation of the prophets and apostles," Jesus Christ Himself alone having a far excelling distinction as "the chief corner stone." The Apostle John, in the Revelations, describing the Church as a city, says that the wall of it "had

twelve foundations, and in them the names of the twelve apostles were written (Rev. xxi, 14). The office of the apostles as the foundation, with the prophets, lay in their inspired testimony of the truth concerning Christ, and therefore ceased when their testimony ceased, so that in this respect the apostles had not, and could not, have had any successor at Rome, or anywhere. If Peter was sent of Christ with power of the Keys, that is, to retain or remit sins, so were they all, for our Lord, after His resurrection, said to them: "As My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are retained" (John xx, 21-23). The Apostle Paul was (no doubt unconsciously) the first to protest against the primacy of Peter, when, in asserting his right to rule the church at Corinth, he said: "I suppose [or, I reason] I was not a whit behind the very chiefest apostles" (2 Cor. xi, 5); and on one critical occasion he "withstood Peter to the face, because he was to be blamed" (Gal. ii, 11).

The apostles had no successors in the full degree of apostleship. Our Lord sent them out as His Father had sent Him, which was with power on earth to forgive sins, and with extraordinary gifts of the Holy Ghost, including power to confer the grace of the Holy Ghost upon others. This commission to them was indicated and attested—as His own was—by the power of working miracles. Where this seal and evidence is wanting, it is clear that the full commission has not been transmitted by any succession. As no Pope or bishop or priest has this miraculous energy, none of them are fully successors of the apostles. It follows that our Lord's address to Peter or His commission to them all embraced some powers not transmissible, for the exercise of which they were peculiarly fitted. As they were appointed to lay the foundation of the Church on the chief corner stone, Christ Jesus, and they were governed from within by a peculiar degree of the Holy Ghost, they may very well be supposed to judge infallibly, when necessary, of what was in men, so as to make no error in admitting them to the Church or excluding them from it, and in pronouncing, as our Lord did, infallibly, the remission or retention of sins. Therefore it was literally true

that whatever they, when exercising their apostolical authority, bound on earth, or loosed on earth, would be bound or loosed in Heaven. Christ on His throne would certainly ratify what the Holy Spirit in His apostles did on earth. But the same confirmation cannot be presumed of any uninspired men, claiming to be their successors. Any such claim for them is a blasphemous assumption of Christ's discernment and authority. Hence the assumption of the Pope to open and shut Heaven and to forgive or retain the guilt of sin is worse than vanity and arrogance.

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"Where, asked the Papists of the Protestants, is the right of ecclesiastical government? Who has the mystical Keys which open and shut the Kingdom of Heaven? To this the Reformers replied, as in the answers before us [in the Heidelberg Catechism]: That the right of government was in the Church, constituted and governed according to the word of Christ; and that the two Keys were also in the hands of the Church: the one, the preaching of the Gospel, by which those who believe are made heirs of Heaven, and those who refuse to believe are forever excluded from its glorious blessedness; the other, Christian discipline which, in excommunicating the gross sinner from the Church on earth, and in restoring the penitent, if administered according to the word of Christ, must be according to the will of Christ in Heaven."

Condensed from "Expository Lectures on the Heidelberg Catechism," by George W. Bethune, D.D., pp. 348-360. Courtesy of Rev. J. Harvey Murphy, D.D., Pastor Central Avenue Reformed Church, Jersey City.

### The Daisy as a "Wet" Symbol

Press despatches intimate that the "wet" belligerents against the Eighteenth Amendment have selected the daisy as their emblem. In view of the leading part taken by Cardinal Gibbons and other priests in opposing the will of the Forty-five States that have ratified the Amendment, this selection seems eminently appropriate as showing the Papal colors—yellow and white. As all accounts agree that the Sinn Fein agitation is a thoroughly Papal enterprise from top to bottom, it would seem that the colors of the so-called "Republic" should be changed to three horizontal bars—yellow, white and green, with the green under the others, where it has been for centuries.

**TWO WORTH-WHILE BOOKS ON MEXICO**

We have received from the Abingdon Press, 150 Fifth Avenue, New York City, two volumes of interest concerning Mexico, both of them bearing the honored name of Butler, forever associated with Mexico, as that of Carey with India, Burns and Hudson Taylor with China and Judson with Burmah.

One is entitled, "Sketches of Mexico," and is of more interest from an historical and literary point of view, perhaps, than from the purely evangelistic. But it is full of really valuable information, written in a style that renders it easy reading for those who have not as much "background" of historical knowledge as some others. The chapters comprising the first half of the book will be of special interest to those who have lacked time or opportunity—or both—to learn anything of the story of Mexico and its people in days that are sometimes called "prehistoric."

The description of the beginnings of Mexican independence is interesting, for few Americans know that the movement began with an incident somewhat resembling our "Boston tea party"—only that in Mexico the immediate provocation was the cutting down of a number of mulberry trees and the destruction of grape-vines. The "Washington" of Mexico was the curate of Dolores, a town in the State of Guanajuato, named Miguel Hidalgo y Costella, and was about sixty years old. He had taught the people of his flock grape culture and how to raise silk worms as means of improving temporal conditions for them. The viceroy of the State, however, thought that the success of these undertakings would deprive the home government of revenue, and sent special agents to the town who cut down the mulberry trees and destroyed the vines. On the night of September 15, 1810, in the public square of Dolores, Hidalgo raised his slogan, "Viva la Independencia, Muera el Gobierno!" His movement met with some considerable success, but early in the following year he was betrayed to the Spaniards. On July 29 he was degraded from the priesthood by an ecclesiastical court, handed over to the secular court and shot on the 31st. His head and those of four of his companions-in-arms, who had been shot a few days before, were placed on long poles and elevated

on the corners of the Alhondiga en Guanajuato, the bodies being interred in the chapel of San Francisco. In 1823, however, the bodies and skulls were removed and reinterred with high honors beneath the "Altars of the Three Kings."

The book itself is a series of lectures delivered at Syracuse University by Rev. John W. Butler, D.D.

"Historic Churches in Mexico," by Mrs. John Wesley Butler, contains many illustrations that add to the value of the work. Many churches are referred to and interesting particulars given concerning them. In not a few instances the reader will wish that the references to the visional inventions of priests and monks had been given in greater detail. On p. 104 is described a mechanical one operated as recently as 1912 in Mexico City. On May 1 of that year the curate entered the church for his customary devotions. To his surprise he saw the image of the Virgin (dressed in cloth of gold) swaying. Calling the sacristan and some other persons in, the movement was really seen to take place.

The movement began at ten in the morning and continued till three, from the second to the fifth day consecutively.

The following Sunday, during Mass, the swaying was renewed. The congregation became so excited that the curate had to call for the assistance of the police. Next day the Archbishop sent a representative to investigate, and the image taken down to see if it was in normal condition. Nothing was discovered to cause the movement, but when it was replaced the swaying began again. The representative returned to the Archbishop and reported. In reply to an enquiry from the curate as to whether he should close the church the Archbishop replied in the negative. One woman was so excited by the swaying that she cried out: "O Holy Mother, what wonderful miracle are you performing? Is there to be an end to the fighting in Chihuahua?" Later in the day the crowds increased and a conflict with the police took place, in which one man was seriously wounded. The next day a Government official came and ordered the boards of the church floor to be taken up. Then it was found that wires had been laid underground connecting with the machinery of a mill fifty metres away, which, when put in motion, caused the vibrations that swayed the image.

Perhaps the picture best calculated to help forward the work of Christ's Mission is that which shows a number of pilgrims helping a woman, one of their number, who is almost fainting from exhaustion on her way up the mountain to the Church of Sacro Monte, Amecameca, the road of which is paved with cobblestones. The poor woman has a crown of thorns on her head, and in the picture is a saucer containing coppers that have been given to add to the offering, of which she is to be robbed by the church officials when she reaches the end of her journey.

### PAPAL PRIEST'S ATTACK ON THE PRESIDENT

The *Jersey Journal*, June 2, in an account of a meeting held at St. Joseph's Auditorium, West Hoboken, N. J., on May 31, in support of the Sinn Fein agitation said that the attack of Father Sexton, an assistant priest at St. Lucy's Church, Jersey City, upon the President in the matter of impugning the latter's veracity was preceded by an intimation that President Wilson was practically guilty of murder in not adhering to the principles for which thousands of American soldiers had sacrificed their lives. The remarks of Father Sexton were frequently interrupted by prolonged applause. England was excoriated in scathing terms by the speaker, and the mere mention of that country brought forth hisses. In part Father Sexton said:

"President Wilson sent our boys over the Atlantic. He sent the boys to the trenches, but instead of getting the principles for which they gave up their lives we get something that I am greatly opposed to.

"Seventy-five thousand of our boys are dead in France. We are here to-night to vindicate Americanism as we have found it in our Constitution. We are here to fight against the League of Nations that will be brought to us.

"Under that plan we would have to help England out to massacre the Irish. We would have to help Turkey murder the Armenians. It seems that Ireland will always be held in slavery.

"It was in the President's power to accomplish much, but he has fallen down. 'Consistency, thou art a jewel.' But we must look elsewhere than to President Wilson, who, if he repudiates the principles for which our boys entered the war, would not only be a liar, but guilty of the blood of our boys as well."



## The Gospel in the Douay (Catholic) Bible



The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me."—*John v, 39.*

### THE FORGIVENESS OF SINS.

*I will forgive their iniquity, and I will remember their sin no more.*—*Jeremias xxxi, 34.*

*The Son of man hath power on earth to forgive sins.*—*Matthew ix, 6.*

*Blessed are they whose sins are forgiven, and whose sins are covered.*—*Psalm xxxi, 1.*

*I will be merciful to their iniquities, and their sins I will remember no more.*—*Hebrews viii, 12.*

Sin is the cause of all the unhappiness in the world, because every part of the laws of God has been made for our good by

Him to whom all of us owe our existence, and who has so constituted us that we can have no happiness except in proportion as our lives are in line with His will for us.

Quite apart from, and independently of, the Law of God, as given to Moses, the teachings of Jesus Christ and the ethical codes laid down by man-made religious organizations, each one of us has, in his or her innermost self, a sense of right and wrong that we call conscience.

While it is true that, in measure, "conscience" is a matter of environment and the education we receive in early life, yet the "sense" itself has been implanted within us by our loving Heavenly Father, in order that, by living in accordance with it, we may be kept from doing those things that will surely bring upon us condemnation, sorrow and misery.

It is very sad to think that thousands and thousands of those people who are among the most religious in the world in the sense that they are sincerely desirous of pleasing God and living righteous lives, should live continually under the condemnation of sin and without any hope of ever escaping from either the condemnation or the dominion of sin, because they do not know that God has made a way of escape for them from both, through saving faith in the atonement made for them on the Cross by Jesus Christ, who died for all men, once for all, in order that through His sacrifice the claims of God's justice should be satisfied for all who would lay hold of their share in it for themselves.

Yet this glorious truth is plainly stated in many places in the Catholic Bible, and nowhere more plainly than in the Epistle to the Hebrews, where, in chapter x, 10, we read:

*We are sanctified by the oblation of the body of Jesus Christ once;*

and in verse 14:

*By one oblation he hath perfected forever them that are sanctified;*

and in verses 16 and 17:

*I will give my laws in their hearts, and on their minds will I write them: And their sins and iniquities I will remember no more;*

and in verse 38:

*Thy just man liveth by faith.*

That is, in the first place, I believe that Jesus loved me so much that He died for my sins in order that He might pay the penalty for my sins against the Divine law of God;

Second, I believe that the atonement that He made by His death is sufficient, in the sight of God, to remove every cause of wrath against me on the part of God the Father caused by my sins in the past;

Third, I believe that if I will repent of all my past sins God the Father will forgive them all—once for all and for all time—if I will, by an act of faith, take hold of my share in the atonement made by Jesus Christ, and, more than that, will send His Holy Spirit to witness with my spirit that I have become reconciled to Him and that He has become reconciled to me through the death of His Son;

Fourth, acting on my belief in these glorious truths, I boldly claim the promise of Jesus Christ when He said (Matthew xi, 28):

*Come to me, all you that labor, and are burdened, and I will refresh you.*

I will therefore lift up my heart to my loving Lord and Saviour, saying, "O Lord Jesus, I believe that Thou hast died for my sins and, with a sincere heart putting away from me all those things in my life that I feel to be sinful, I lay claim to the salvation from the guilt and power of sin that Thou didst die on the Cross to provide for me; and here and now I claim the fulfilment of Thy promise that Thou wilt refresh my soul with the joy and peace that shall come from my reconciliation with God through Thee!"

If, dear reader, you will put the Saviour's love and power to the test in this way, you shall find out, as the writer and millions of others before you have found, that He is faithful who has promised, and that His precious blood will cleanse you from all sin, and that you shall know that you have been transformed from a sinful rebel against the Divine government into a loving child of your loving Father in Heaven.

Old things will pass away and all things will become new.

The things you once loved that were contrary to the Divine will will lose their attractions, and the things of God that once seemed irksome to you will become the delight of your life. Prayer—that is, direct talking to God, will become a joy, and the Bible, as a personal letter to you from God Himself, will become your favorite Book. You will instinctively hate sin and everything associated with it will become distasteful to you. You will cease to care much what men may think or say about you, as long as your ways please God. You will, in fact, become a new creature in Christ Jesus, and the joy of the Lord will become your strength amid all the trials and sorrows and difficulties of life.

Death will have no terrors for you, because you will know that when you lay off this tabernacle you will be forever with the Lord.

So that a happy, peaceful death will come at the end of a happy, peaceful life, every day of which will be spent in the consciousness of peace with God through our Lord Jesus Christ.

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### A REALLY GLORIOUS PIECE OF NEWS

All those who seek the salvation of the Catholic peoples of the earth—of whatever communion—will rejoice to know that the Board of Foreign Missions of the Methodist Episcopal Church has decided to commence operations in Spain. A five-year Centenary programme, involving an expenditure of \$708,500 for work in the important cities of Seville, Alicante, Madrid and Barcelona has been mapped out. At Seville and Alicante, where there used to be schools under the control of independent Protestant bodies, school properties will be developed, and the work of translation will be carried on at the latter place. In Madrid there will be a large student centre where social life, lectures, musicales and other forms of entertainment may be enjoyed. Three community centres, especially for industrial workers, are also planned. These will include social progress features, moving-picture shows, concerts, medical work, a day nursery and a district nurse. Barcelona, which is a great industrial city, is to have three well-equipped community centres.

**CONCERNING "PROSELYTING"**

The large evangelical denominations are making laudable efforts to assist the French and Belgian branches of their respective bodies in the war zones that have had their buildings destroyed and their congregations scattered.

At a dinner given by Archbishop Hayes, of New York, to his clergy and members of the laity, at the Waldorf-Astoria, the principal speaker, William N. Guthrie, was quoted as saying that he "sympathized with the French in their feeling toward "those American Protestant organizations which, in dispensing charity, are seeking to undermine the faith in Catholic France, and induce Catholic women and children, the poor widows and orphans of Catholic heroes, who died for France and Christian civilization, to abandon the religion of their fathers.

"Neither the war nor its aftermath of misery and desolation," he added, "seemed to furnish a proper opportunity for 'proselyting' among the Protestants or Jews or Mohammedans of war-stricken countries."

A resolution was adopted saying that it is the duty of American Catholics to take note of the plan "to send large numbers of American missionaries and large sums of American money to France for the purpose of converting the people of France to Protestantism."

It should be a source of gratification to all who seek the welfare of all the Catholic peoples that the great denominations have taken such action as they have, and we hope that many millions of Catholics will transfer their faith and devotion from the Virgin Mary and "saints" to Jesus Christ Himself, and worship Him and Him only, instead of bowing down to images, pictures and consecrated wafers.

We have never been able to understand why any Protestant people should feel, as they seem to do, touchy about the word "proselyting." All missionary work is "proselyting"—turning its subjects from darkness to light—in the case of Protestants, and from light to darkness in the case of the Paulists and others who seek to bring people out of the light of the Scriptures and the liberty of the children of God into the darkness of Rome and the bondage of man-made forms, ceremonies and priestcraft.

Of one thing we may be sure—that none of the Protestant converts in France or Belgium will ever be led by their Methodist or Presbyterian leaders in an open political campaign against any law of the land that does not meet with their approval, as we see here in the open Roman rebellion against the operation of the Eighteenth Amendment. They will be taught to be good citizens of the country in which they live and to obey its laws. The whole work of the Papal Church in this country is “proselyting” in a country that is exclusively Protestant in all the essential principles upon which it is founded, all of which are not only in diametric opposition to those of Rome, but have been specifically condemned as recently as 1885 by Pope Leo XIII, and previously in 1864, by Pope Pius IX. This being a free country it is open to everybody to “proselyte” as much as he likes, and why any person of any belief should feel that any stigma attaches to the word is more than we can understand. But the fact that it is so cannot be denied, and we have heard it said that some Protestant mission enterprises in New York City have gone so far as to forbid their workers in Roman Catholic neighborhoods to even testify to their own personal religious experience of salvation in any way that would seem to cause doubt and suggest the superiority of evangelical truth over the errors and paganism of the Roman system.

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#### TO WHOM IT MAY CONCERN

In response to the inquiry, “May an unconscious person be anointed?” the *Brooklyn Tablet* (June 14, 1919) says:

A.—If a person becomes unconscious before the arrival of a priest, the sacrament of Extreme Unction is always administered. Therein lies the special value of the sacrament. A person may be guilty of mortal sin, but may elicit an act of contrition, and then the grace of the sacrament will be effective. Even though death intervenes before an opportunity of confession is presented, salvation is secured. Again, a person may be rendered unconscious through an accident. The soul may be stained with mortal sin, without a thought of contrition. In this case the grace of the sacrament is held in abeyance. If a moment of consciousness is granted and sorrow expressed, the grace of the sacrament revives and becomes effective. It must always be understood that when an oppor-

tunity of confession is presented, there must be the willingness to acknowledge the guilt of mortal sin in confession.

All the teaching of the New Testament makes salvation a matter of the here and the now for all who possess it, during their life-time, and there is not a word in the Gospels or the epistles to suggest that "salvation is secured" by any "sacrament" on the approach of death—or at any other time, for that matter.

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### GREEK CATHOLIC NEWS ITEMS

The *Newark Ledger*, June 17, 1919, said that a verdict for the plaintiff for \$5,000 had been returned the previous day in the suit of Mrs Mary Bahey, a midwife, against Rev. Peter Poniatishin, priest of St. John's Ruthenian Greek Catholic Church, Newark, N. J. The defamatory statements complained of were said to have been made from the pulpit of the church.

The *New York Times*, June 18, reported the arrest of Gabriel Pautelides, 50 years old, who said he was a priest, on a charge that he had forged the great seal of the Holy Synod of the Greek Orthodox Church and sold to Rev. Jacob Kaloudes, a priest of the church, a certificate of appointment for the priesthood on May 5, 1916, for \$80. The alleged deception was not discovered until some time later. Kaloudes had, in the meantime, been properly ordained as a priest after completing a theological course.

On June 18 the Most Rev. Platon Rosdestvensky, Metropolitan of the Greek Orthodox Church, reached New York from Russia. In the evening a special thanksgiving service was held in his honor at the Cathedral of St. Nicholas, on 97th Street, New York, where only a few weeks ago prayers were said for the repose of his soul, as it was said he had been killed in Odessa.

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Christ instituted the Sacrament of Penance whereby, through confession, contrition and satisfaction, together with the absolution of Christ's minister, the penitent sinner may free himself from sin.—*Sunday Visitor*, February 9, 1919.



**THE POPE AND THE PRESIDENT-ELECT OF BRAZIL**

An Associated Press despatch in the New York papers of May 20, said:

The audience and reception of President-elect Epitacio Pessoa, of Brazil, and his wife and daughter by Pope Benedict tomorrow will mark an event in the relations of the Vatican with foreign countries without precedent since the fall of the Temporal Power.

This will be the first time a Pope has received the Catholic head of a Catholic State who is the guest of the King of Italy. Heretofore all the Popes have declined to receive such visitors. It was for this reason that the late Emperor Francis Joseph of Austria never was able to return the visit paid him at Vienna by King Humbert of Italy in 1880. The late King Carlos of Portugal, although he was a cousin of King Humbert, once canceled a trip to Rome when midway between Portugal and the Italian capital, owing to disciplinary threats from the Vatican. Also the King of Spain, notwithstanding negotiations carried on by Count Romanones, his Prime Minister, never was able to visit the King of Italy.

President Loubet of France, in 1904, being the ruler of an important Catholic State, visited King Victor Emmanuel in the old Papal Palace of the Quirinal without going to see the Pontiff, which formed the occasion, though not entirely the cause of the abolition of the Concordat between France and the Vatican.

A day or two later the incident was minimized by the explanation that Dr. Pessoa was not yet the actual President of Brazil. Nevertheless, other circumstances, such as the efforts to arrange for a visit to the South American countries by the King of Spain, show that the threatened influx of American ideas accompanying American merchants and American goods into those lands is causing considerable anxiety to the European reactionaries who wish to reinforce the power of Rome over those peoples.

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In 325 the first general or ecumenical Council was called at Nicæa. In canon 6 of that Council the jurisdiction of the bishops of Alexandria, Rome and Antioch over a number of provinces was recognized. Other Councils of the first period recognized as ecumenical are: Constantinople I (381), Ephesus (431), Chalcedon (451) and Constantinople II (533). All these were called by the Emperor, and to their decisions he gave the force of law. (Ency. Brit.: 11th ed., Vol. VI, p. 336.)

## AN EPITAPH ON AUSTRIA

In the New York *World* (May 29, 1919) Maximilian Harden thus describes the working out of the forces that destroyed the Austrian Empire:

"In the old Austria lived a finely cultivated and lovable people, blessed by the Muses and the Graces. Beside them sprung up as political partners a race of people hot in blood and impulses, who tugged and fretted like thoroughbreds when the reins of restraint were applied to them. By this unhappy mating the old Czechish Bohemia was forged into a German province, the Jugo-Slav race was robbed of room for its roots and deprived of the warming sun, the Italians were denied the cultivation of civic and cultural life.

"Only Polish Galicia was favored, because its political manipulators looked out for comfortable majorities in the Reichsrat, tied themselves to the Austro-Germans in Russophobia and flattered every whim of the Kaiser family.

"Led by the Kalksburger Jesuits and guided by wirepulling father confessors, Hungary, a little island of Mongolians in a sea of Slavic and Wallachian peoples, asserted itself by the wild impudence and the tyranny of its rulers, oppressing the Croats and Roumanians within its own borders and not permitting even in Austria a just policy toward the Slavs.

"In order that Serbia might remain weak and unattractive either for the orthodox brothers in Bosnia, the Roman Croats or Catholic Serbs, the Magyars barred its access to the sea and manipulated the products of its agriculture and of its cattle industry into markets in which it could not compete with the large landowners and hog-raisers of Hungary.

"Austria was thrown out of Piedmont by Italy, out of Germany by Prussia and out of its position as the first power in the Balkans by bloodily tortured Serbia. Everywhere the treachery and corruption of its system of government had brought to it hatred. In order to frustrate the embrace of the Adriatic by its ally, Italy, it trickily circumvented the alliance, forbade the self-willed assertion of power in the Balkan spheres, and then broke into howls of rage over the Roman breach of faith.

"In order, through Serbia's body, to strike at Russia, its great rival, it drove its people, the richest in creative strength in music,

art, literature and science, like a horde of will-less slaves, into a fight against their religiously and nationally close relatives, and then avenged their natural resistance against this shameful misuse of power with the gallows and the musket against fathers, sons, wives and children.

"As a league of States, on the American or Swiss model, in which each member of the body of the Empire had freedom of activity and each people retained its language, Austro-Hungary might have become both sower and reaper in the field of civilization. In the dryrot of airless, thick-curtained intrigue, the national policy and system died, having been hardly altered from Beust to Czernin."

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### THE ROOT AND THE FRUIT

Perhaps one of the most striking as well as one of the most curious coincidences in the history of Christ's Mission took place on Sunday, June 1.

On the morning of that day the New York *American* published the full text of the first letter addressed to the Roman hierarchy of this country, which contained the following passage:

We must not so far trust to present prosperity as to neglect provision for time to come, since the weal of Church and State depends entirely on the good condition and discipline of the schools, and *the Christians of the future will be those and THOSE ONLY whom you will have taught and trained.*

In the afternoon service one of the converted Catholics who spoke described some of his experiences in the Catholic Protectory in New York, where his mother placed him, being under the delusion that he would there receive a good education. The net result of his education was to turn him out an expert thief and liar, and to enable him to qualify for two terms in Sing Sing prison. All the time he was there, however, he felt quite at home in one respect—in that he found a number of the boys who had been in the Protectory with him awaiting him, and a steady stream of others from among his 800 companions in that institution continually assisted to maintain the "homelike" character of the State Prison. And this condition of things continued from the first day of his first term to the last day of his last.

**PRIESTS OF THE LORETO CASA SANTA ON STRIKE**

An Associated Press despatch from Rome, June 19, 1919, said:

A strike of priests, which is without precedent, has just occurred at Loreto, a celebrated resort of pilgrims, whither, according to legend, the house of the Virgin at Nazareth was miraculously transported by angels in the year 1294.

The priests asked for an amelioration of their financial condition, owing to the high cost of living, and when their claims were not granted they stopped celebrating masses and performing other religious duties.

Loreto is chiefly celebrated as the site of the Casa Santa, or Holy House, in which, according to local tradition, the Virgin Mary was born, the annunciation and incarnation took place and the Holy Family resided on their return from Egypt. The legend is that the house was transported by angels in 1291 from Nazareth to Tersate, on the eastern coast of the Adriatic Sea, and thence in 1294 to the coast of Italy, near Recanati. Eight months afterwards it was again removed to the lands of a lady named Lauretta, from whom the town, built on the site for the accommodation of pilgrims, takes its name. Another legend says that the Holy House was placed in a grove of laurels, whence the name Loreto. The Casa Santa is a rudely built brick house, 13½ ft. high, 27½ ft. long and 12½ ft. wide, with one door and one window. In a niche over the fireplace is an ancient image of the Virgin, said to have been made of the cedar of Lebanon and attributed to St. Luke. It was taken away by the French, February 10, 1797, carried to Paris, restored by Napoleon to Pope Pius VII, and by him enriched with precious stones and returned to Loreto December 9, 1802. The relics, treasures and offerings of different pilgrims are numerous and valuable. The house is enclosed in a marble casing designed by Bramante, and covered with exquisite sculptures in relief. This shrine is in the church called Chiesa della Santa Casa, built by Sixtus V, and entered by three superb bronze doors, with *bas-reliefs* representing Scriptural scenes. The bell tower is of great height, and the bell weighs 22,000 lbs. Other objects of attraction are a bronze statue of the Virgin and Child by Girolamo Lombardo, over the main entrance, and the font in bronze, ornamented

with *bas-reliefs*. The chapels are profusely decorated with carvings, mosaics, arabesques and frescoes. On one side of the church is a convent of the Jesuits, and on the other side the Palazzo Apostolico, the residence of the Bishop and of the Governor, when the province formed part of the Papal States. It contains many fine paintings, among which are some by Titian, Guercino, Aumbale, Caracci and Correggio. The town was strongly fortified by Pope Sixtus V, to protect it against pirates. (*American Cyclopædia*, D. Appleton & Co., 1875, vol. X, p. 641.)

In the *Newark Monitor*, May 31, 1919—not 1419—was a two-column “story” about this “Holy House,” written in a style that made one almost rub his eyes to be sure that in this day anything of the kind could be printed in a country like this, with any prospect of being taken for anything else than a rehash of medieval fable. Yet one William F. Markoe writes his screed as though he really believed he was writing facts. A few excerpts will suffice to indicate the nature of the rest:

In the last decade of the thirteenth century the Christian nations were quarreling among themselves instead of rallying to the defense of the Holy Land, which was rapidly slipping from their hands. On May 10, 1291, the news of the fall of St. John d’Acre, their last stronghold, had not yet reached Europe; but on that morning several peasants, who were accustomed to cut wood in the forests of Mount Tersato, were dumbfounded on reaching the spot to behold a stone building forty feet long, twenty wide and twenty-five high, resting directly on the ground without any foundation.

At first they could hardly believe their eyes and were in doubt whether it was a vision or a piece of wicked enchantment. At length, fortifying themselves with the sign of the Cross, they cautiously entered the building. They were still more astonished on finding that it was evidently a church or a chapel.

There was a door on the west, and another on the north side. Remains of religious paintings adorned the walls. On the west side a window, and in the centre a small altar; over the window an ancient crucifix, and on the altar a statue of the Blessed Virgin and Child carved out of cedar wood four feet high, clothed in a golden garment with a sky-blue mantle thrown over it.

The Child had a golden globe representing the earth in His left hand. But why that fireplace at one side and a cupboard containing an earthen vessel and a wooden bowl on the east side? Baffled by the mystery, they hastened back to the village to tell

the news, when one of them who had a sick child found him completely cured.

The whole population rushed to the scene. The sick recovered their health and the afflicted in spirit were filled with consolation. Count Frangipani, governor of the country, in concert with the ecclesiastical authorities, sent priests to serve the chapel, but none could guess its origin any more than the peasants, though all remarked that the stones in the building, the cement and the style of architecture were entirely different from those used in Dalmatia.

A week later news came that the Christians had been completely driven out of the Holy Land by the Saracens, and therefore the pilgrimage to the Holy House at Nazareth had become impossible. An old man and his son on their way to visit this very house at Nazareth were passing through Tersato, when, attracted by the crowds ascending the mountain, they followed them. On reaching the top of the hill the old man was struck motionless and speechless on recognizing the Holy House which he had visited years before in Nazareth! On recovering his speech he explained his sensations to the astonished spectators.

Not long afterward a party of Christian prisoners returning from Palestine, where they had been redeemed, brought the astounding news that on May 10 the people of Nazareth had been filled with fear and wonder on discovering that the house of the Blessed Virgin had suddenly disappeared, leaving nothing but the foundations level with the earth. The prisoners were taken to Tersato, where they identified the mysterious house as the one they had seen in Nazareth.

A commission of four having been sent to Nazareth discovered that the measurements of the house and the foundations accorded with the nicest precision. The quality of the stone, the mortar and the method of construction harmonized to the smallest detail.

Further investigations down to our own day have only confirmed the facts as here related. The facts have been attested by the proces verbal of sixteen commissioners, and the bulls of Benedict XII, Urban V, Martin V, Eugene IV, Nicholas V, Calistus IV, Pius II, Benedict XIV and Leo X.

But the Holy House had only begun its mysterious trans-migrations. There were still some who were incredulous, and as if to convince them as our Lord convinced "doubting" Thomas, the prodigy was repeated. On December 10, 1294, the Holy House suddenly disappeared from Mount Tersato and was discovered the same day in the marches of Ancona, in a laurel grove belonging to a widow named Laureta, from whom it has since taken its title of Loreto.

Notwithstanding the multitudes of pilgrims to the new shrine, great disputes arose concerning it and bands of brigands robbed the pilgrims of all ranks who came to worship in the Holy House. Hence, eight months later, it was transported a third time to a hill about a mile distant belonging to two brothers. They quarreled over its possession, and for the fourth time it was miraculously moved a short distance further on the public road, where it has remained to this day. It stands under a magnificent basilica encased in white marble which, however, nowhere touches the walls, as the masons found it impossible to make mortar adhere to them, as if too sacred to be defiled by contact with any base material.

Here the Holy Family lived and loved. Another Papal inscription declares it to be "*Deiparæ Domus*" (House of the Mother of God). Near that fireplace she often sat busied with her distaff. St. Joseph in that corner worked at his trade, and the little Jesus brought wood and water for their use. Here the greatest mystery of time and eternity was wrought, for on the altar before him he reads the awful words, written in letters of gold:

"*HIC VERBUM CARO FACTUM EST ET HABITAVIT IN NOBIS.*"

Through that open window, tradition says, the Angel Gabriel entered when he pronounced the first "*Ave Maria*." The four walls are polished smooth as glass by the kisses of the countless pilgrims' lips. On the occasion of the writer's visit the saintly Father Doyle called attention to the fact that the altar was consecrated by St. Peter, Prince of the Apostles, and that on it the Apostles and many of the greatest saints of the Church had celebrated Mass.

The Madonna and Child above it were supposed to have been carved by St. Luke. A wooden plank in the floor was taken from the roof, but shows no signs of wear, though the marble flags surrounding it have to be renewed every fifty years.

To the right is the fireplace at which the Blessed Virgin prepared their frugal meals for the Holy Family, while in a cupboard close by are shown an earthen cup and plate, said to have been actually used by the Holy Family, and which the pilgrim kisses with unspeakable emotion.

Hundreds of pilgrims try to express their sense of humility and repentance by making the circuit of the Holy House on their knees, which has worn two furrows in the hard marble floor at least two inches deep. An hour spent on this holy ground and in this venerable home of the Holy Family can be compared only to a foretaste of Heaven.

Verily there is need for the work of Christ's Mission among the people for whom the above was written!



## SINN FEIN ITEMS

My latest news from Ireland does not encourage the hope of any large return of members of the constitutional party. The Sinn Feiners have behind them not merely the unlimited and passionate adhesion of the young priests, but vast forces of intimidation with bodies of men passing from constituency to constituency. If Dillon has lost his seat, which is possible, this intimidation will be the chief explanation.—T. P. O'Connor, *Philadelphia Ledger*, Dec. 23, 1918.

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There is much evidence in support of the contention that the whole Sinn Fein agitation—from top to bottom, and from the very beginning—is in reality merely the mobilization of the Irish people against England by the agents of the Roman Curia. This paragraph, quoted in the *Newark Monitor*, May 31, from *The Canadian Freeman*, mentions one of the reasons for the Vatican hostility to Great Britain: "According to the ever-consistent English mind the settlement of the Irish question is a 'domestic one.' But to the England of fifty years ago the Papal question in the politics of Italy was a fit question for England to dabble in."

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The special correspondent of the London *Daily Telegraph* thus puts the entire Irish question in a nutshell: "There really are only two parties in Ireland—the loyal and the disloyal. It has now been proved to demonstration that the disloyal are red-hot republicans, and will not be conciliated by anything short of absolute secession. The full Sinn Fein demand is for a free, absolutely independent and anti-British Ireland. Behind that demand, and indeed controlling all the influences, is the Roman Catholic hierarchy. Sinn Fein became a great political force when the younger of the clergy were permitted to fill its ranks and steer its course. It became the supreme power in Irish Nationalism, which it now is, when the elder clergy and leading bishops gave their benediction. . . . The policy of Sinn Fein is by any and every means to make mischief for Great Britain, and compel her to hand over Ireland and the

*Irish loyalists to the mercies of those who are alien to the loyalists in blood, religion and interests.*"—*The Sentinel* (Toronto, Canada), Feb. 20, 1919.

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On May 26th a full-page advertisement appeared in several New York papers, in which the Sinn Fein agitators here appealed for funds to aid the establishment of "a Republic modeled after the United States of America and guaranteeing religious and political equality to all the people of Ireland. What might be taken as a sample of what might be expected from such a "republic" can be guessed at from this Dublin dispatch in a Boston paper of April 26, this year:

Captain Stephen Gwynn, a member of the recently formed Irish Centre Party, had a poor reception when he tried to give a lecture in Newry on "Federalism: How It Operates in the United States and the Dominions." The hall was well filled—with Sinn Feiners as events proved—and these from the commencement kept up a constant noise and interruption. One of the lady interrupters wished to know if Ireland was a nation, to which Captain Gwynn replied: "We shall never have a nation till we are united, and that's what we are out to accomplish." A Sinn Feiner retorted: "Ireland is one and undivided," Captain Gwynn's reply being that Ireland was anything but that, as she was totally divided. He was unable to finish his lecture, and the meeting was turned into a Sinn Fein one.

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A press despatch to a Boston daily (June 2) said that at the meeting of the Sinn Fein parliament Professor McNeill, apparently forgetting the extent to which Irish education is under the control of the priesthood, said that it was at present slave education, allowing no opportunities for liberal culture, and aimed at making the learners slaves to other people; and this was said in face of the avowed intention of the hierarchy to oppose the efforts of Belfast to bring their educational system up to the English standard. And that opposition is raised in spite of this paragraph of the proposed bill:

In such new schools there shall be a right of entry for religious instruction, during the time set apart for that purpose, by ministers or other agents of the religious denominations of the

children attending the schools approved by the authorities of the churches to which they belong; and it shall be permissible for teachers in such schools to give religious instruction to children of their own denomination, provided it be not made a condition of the appointment or continuation in office of any teacher that he or she shall give religious instruction. As far as possible there shall be a fair proportion between the teachers and the children attending each school as regards religious denomination.

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### **A Triumph for the Papacy**

The vote of the Senate of the United States in favor of the Sinn Fein rebellion against British rule is an important victory for the Vatican, especially as following the passage of a similar resolution by the House, and when Senator Lodge's explanation of his vote for it is considered. He admitted that the matter was from the official Government viewpoint—a "domestic" matter with which the British Government had to deal until the Peace Conference undertook to say something as to the Monroe Doctrine. Nothing that the Peace Conference could say about one of the principles of our foreign policy could possibly make any change in the real status of the Sinn Fein agitation, as even any schoolboy can see. The obvious conclusion, therefore, is that the Senator admits his support of the resolution to be due to reasons not germane to the issue in question. There is not the slightest ground for supposing that the Vatican has any more concern for the welfare of the Irish people than at any previous time during the last seven centuries, while it has cheerfully sent thousands of men to their death solely for the promotion of Papal plans against English sovereigns. The immediate purpose of the Sinn Fein agitation in this country is to create mutual antagonism between the American people and the British nation, to prevent a combination of the two great forces for real democracy from deluging the Continent with their civil and political ideas and methods, beneath which, in a very few years, not merely the Roman, but all the reactionary, autocratic, religious systems of tyranny and oppressions would be "spürlos versenkt" (sunk without a trace"). Yes, that Senate vote in support of the Sinn Fein reparatists was a decided success for Pope Benedict XV.